

A  
LETTER  
In VINDICATION of the  
ANSWER  
TO THE  
QUERIES  
CONCERNING  
SCHISM and TOLERATION:

WITH  
Some Additional Quotations, out of our  
English Divines.

If it be a *Fault*, sure 'tis a very Pardonable one; for a Man in the *Change of Times*, to remain *Unchang'd* in his *Mind* and *Opinion*, and to hold to his former and (as he thinks) *well-grounded Principles*: So long as he can neither apprehend any *Reason* of sufficient strength to convince his *Understanding*, that he is *in the Wrong*, or to Manifest unto him, the *Necessity* of making such a *Change*; nor is able with the best *Wit* he hath, to discern any thing so *Lovely* in the *Effects* and *Consequents* of such *Change* since it was made, as might win over his *Affections* to any tolerable liking thereof, upon the *Post-Fact* Bp. Sandenson's Pref. to his Sermons. p. 62.

By M. Sandenson  
London, Printed in the Year MDCC I.

# LETTER

IN VINDICATION OF THE

# ANSWER

TO THE

# QUESTIONS

CONCERNING

THE



WITH

SEVERAL ADDITIONAL QUESTIONS, OUT OF WHICH  
THE FOLLOWING WERE SELECTED.

It is not true, that there is a very reasonable one, for a man in  
the way to turn a Quaker, in his mind and  
and without any form, and (as I submit) with  
the same, so long as he can neither appreciate  
the same, and then to convert the Quaker.  
that is, to say, that of a Minister into him, the  
of making such a change, not is able with the best  
to obtain any thing to say, in the light and  
the same time it was made, as might be  
the same, in any other like thing, upon the  
the same, to his Son, in the same way.

Printed in the Year 1700.

# LETTER

In VINDICATION of the

# ANSWER

TO THE

# QUERIES

Concerning

**SCHISM and TOLERATION, &c.**

SIR,

I Received the *Answer to the Queries, concerning SCHISM and TOLERATION*, which you were pleased to send me, and thank you for it. I have Read it over and like it well; but there are some in my Neighbourhood, who like it not at all, but say, that the Authors out of whose Writings the Quotations are taken, are but *Little Men*, and *Triflers*. A very severe Censure indeed! when some of the

A

greatest



greatest Men that this last Age has produc'd, are in the number. Well! Let them think and say what they please, I cannot for my life think *Bramhall, Hamond, Thorndike, &c. Triflers*; and I am perswaded 'tis past the Skill of the ablest Men now alive to prove them so. But let us for once suppose them such, in this case. Pray, Sir, what do you think will become of *St. Ignatius, St. Cyprian*, and the rest of the Primitive Fathers, I had almost said, *St. Peter and St. Paul*, and the whole Colledg of the Apostles, if these Men, even the least of them, for Writing their Sence must be accounted *Triflers*. I must confess for my own part, that I can see nothing in the whole *Collection*, but what hath very good Authority from Antiquity; and I do not question but it had been as easy to the *Compiler*, tho' not so much to his purpose (He designing it for the *English*, and less Learned *Readers*) to have answer'd all their *Queries*, from *Them* as well as *These*, and thus much they must know, tho' they don't care to own it.

And now, Sir, give me leave to tell you a Story. After I had Read the Book, and heard what my Neighbours said of it, I sent it to a Pleasant, but Learned Gentleman of my Acquaintance, and after some time went to make him a Visit, and and then ask'd him how he lik'd the Book I sent him; he told me he lik'd it well. Then I told him what my Neighbours said of it, and how they despis'd it, and look't on the Authors, therein quoted, as a parcel of *Little Fellows* and *Triflers*. At that, he burst out a Laughing, at which being surpriz'd, I ask'd his meaning, and what made him so pleasant. Pleasant!

See. Bp. S. Quoth he, why where have you liv'd? Don't you know, that  
vind. p. 80. that 'tis the Modish way of Answering Books? Look you, Sir,  
84. 105, said he, the way now is this, if a Writer be pinch'd by his  
106. 115. Adversaries Arguments, he falls a Wincing and cries out, Oh,  
119. 139. He is but a Scribler, an Ignorant and Malicious Writer, a Pert,  
p. 112. 152

See. Re- Insolent, Angry Man, a Journey-man to a Party, an Under-work-  
flect. on the man, an Ill-natur'd Writer, &c. And all that he says, is but Tar-  
Remarks cle and Stuff.

on the 8th. If he be pressed with Authorities, his Adversary is present-  
etc. paper ly one that is full of Rancour of Spirit, of Gall and Envy, a  
p. 4. 7. 20. Foul-mouth'd and Raving Scribler, full of Foaming Rudeness, Spiteful  
Nicols Eng. Hist. Language, Venom and Ill Nature; Restless Spite and Eager Malice, in a  
Lib. P. word a meer Sanders that is a rank Jesuit. And all that he says, in his  
100. *Aukard Scile*; but a long wild maze of Impertinency, and so Sir, all the Ar-  
Refle&. guments  
p. 20.



gements are Answered, and the Authorities blown up in a trice: Such is the mighty Power of *Scurrilous Eloquence*, when managed by a *Mild Well-bred Adversary*! But, said he, were I thought worthy to Advise such Gentlemen, they should for their own Reputation, leave off his Peevish, Fanatical way of Answering Books, because it does, as a very great Prelate truly says (besides the gross Immorality of it, which the Chaplains of the Self-made Society for Reformation of Manners, may do well to Harangue upon, and Expose as it deserves) *Disparage the side that they Write for*. Or as the same great Man in another place. *When Men be take themselves to the methods of Slander and Defamation, 'tis such an evident Indication of a Bad Cause, and of a worse Management, that it is not possible but that the generallity of Indifferent Men, will soon discern how weak their Reasons, and how strong their Passions are*. Or as another Observes, *Abusive Language and Hard Words* (which are with such Answerers Words of Course) signify only thus much, that they have nothing to say. Bp. S. P. 90. Reflect. on p. 19. Bp. S. Vind. p. 106. Reflect. on Rem. p. 7.

There is, says he, another pleasant Method which some have taken up of late, and that is not only to vilify and cry down their Adversary, but, right or wrong, to magnify their Answerer, and in their Cabals to pronounce him *Un-Answerable*. Because, forsooth, he is Positive, talks Big, and makes bold Challenges, tho' he is at the same time so extremely Civil and Obliging, as not to say one Word to his Adversaries Arguments, or else, which is worse, designedly mistakes them; and thus after all, to use the Reflecters dapper Simile, The mighty Answer 'resembles a Pyramid *Inverted*: When you look upon it, it appears perhaps pretty great, but the more you look down towards the Foundation, the less and less it appears, till at last it end in a Point, which 'is next to Nothing, and is Something only in the Fancy. But 'tis call'd an Answer, and that's enough with some Men. And the Writer is dubb'd an Answerer, and that's enough for him; tho' 'tis plain, that as the Answer is Nothing, so the Answerer good Man! is no bodies Foe but his own. Reflect. on Rem. p. 6.

This Sir, is the substance of what pass't betwixt us. But at our parting, he put into my hands a Collection of Quotations out of some of our English Triflers, which the Compiler had taken no notice of, and withal desir'd me to consider of them, and dispose of 'em as I should think fit. I have here sent them to you with the same Request. But in my Opinion they ought to be Printed, for tho' I am not so Ignorant of the Nature of Humane Passions, 29. Reflect. on Rem. p.

Pallions, as to hope that our *Adversaries* can at this time of day [when they have the Power in their own hands] be *Convinc'd* by any thing that can be *Written* by others; yet I have some hopes that in time they may be *Convinc'd* by what has been *Written* by some of themselves, when *Free* and under no *Irresistable* force: For Mens *Writings*, let me tell you, which condemn their *Practices*, *Are*, as one says of Matters of *Fact*, *Severe things*. And tho' they have been dipt in *Schism*, may yet, by this means, be brought to their former *Consistency* and *Integrity*; and that they may be so, is the hearty Prayer of

Bp. S. Vind.  
P. 52.  
Refect.  
Rem. p.  
29.

S I R,

Yours, &c.

## ADDENDA.

*Add. Quest. 1. p. 2.*

Dr. King's  
Ans. to  
Manby.  
p. 4.  
Id. ibid.

**T**HE Catholick Church is the whole Body of Men, professing the Religion of Christ, living under their *Lawful* Spiritual Governors.

MANBY, what Church do you mean when you Rehearse the Article of your Creed, I believe one H: Catholick and Apostolic Church?

KING, we mean not any particular Church, nor any party of Christians of any Denomination; but all those that hold the Catholick Faith, and live under *Lawful* Pastors.

*Add. Quest. 5. P. 3.*

Id. p. 6.

The Church of *England* and *Ireland* are a part of the Catholick Church, because they hold the Catholick Faith intirely, and are governed by their *Lawful* and Catholick Bishops.

*Add.*

*Schism* is a voluntary Injurious Separation of any one part *Schism* (ones self, or other) from the Communion (wholly or in part) of *Unmaskt.* the whole true visible Church of Christ, or of any true part p. 194. thereof.

He that Separates any true part, or from any true part of the *Id.* Body, or from the whole, is Schismatically Injurious to the Unity. P. 193. and Communion of the Body.

*Schism* is committed by any one Act, that violates the Bond and *Id.* Benefit of Ecclesiastical External Communion, due to any other p. 195. Member in its proper place in that Communion; therefore also by Superiors to Inferiors, (whether by Injurious Excommunication, Interdict or Suspension) or by Inferiors to Superiors, or Equals to Equals.

What is *ῥήμα*, *Schism*, but a rent of the Unity and Con- *Id.* tinuity (as it were of that Body which before was entire) Now p. 201. that none should be guilty of wounding by Dividing, or criminally renting that Body, which before was entire, but only that Member which *cuts off it self*, and not that which *cuts off others*, many more and more Excellent Members than it self. ( ) is unreasonable and unnatural to averr.

This our Doctrine of *Schism*, that it is also a Superiours unjust *Id.* Excommunication of the Brethren, seems to us [Mr. Gunning p. 199. and Mr. Pearson] to be evident upon our Lord's Words to St. Peter, Luc. 12. 41, 46. Matt. 24. 43, &c. The Servant or Steward there (be it St. Peter there, to whom the Lord spake these words, or any Successor, or also any of his Brethren) who Christ our Lord makes Ruler over his Household, to give them their Portion of Meat in due Season; if he shall begin to beat the Men Servants and Maidens, his fellow Servants in the House; (whiles himself Eats and Drinks Drunk with the Drunken) he that so falls a beating, &c. may he not possibly, and probably sometimes, beat some Faithful Servant of them out of doors, and that possibly sure, because they will not in that Eating and Drinking Drunk, Communicate with the other wicked Servants, and such their Stewards set over them? If now that Steward will not allow some of them to Communicate any longer at all in that House, unless they will Communicate in that riotous Eating and Drinking, but beat them, and thrust them,



them forth of Doors ; Is, or is not, such beating and thrusting out, *Excommunicating*, or *Depriving* these Faithful of that Household Communion, which was their due, a Criminal Act, Schism, or Renting of Christ's Household ? Or is it another Sin only, and not at all any Criminal Renting of Christ's Household by *Schism* ?

*Id.* p. 29.

We [Mr. *Guning* and Mr. *Pearson*] averr that all unjust and criminal Ejections of others (who are lively Members of Christ's Mystical Body) out of Church Communion, for holding fast those things which belong to Members of the Holy Catholick Church, as she is the Holy Catholick Church, is highly and mortally Schismatical.

*Add. Quer.* i. p. 8.

*Young's*

*Ser. on Jo.*  
16. 31, 32.  
p. 17.

Whensoever the Terms of Communion come to be *Sinful*, as they must be where Faith is innovated, Inventions obtruded, Corruptions past into a Law, and Communion charg'd with such obligations as are not deducible from the Rule of Christ, but bear a notorious inconsistency with it ; There it becomes a Duty to Divide ; and they are the Separatists that Force to Seperate, not they who *Deplore* the necessity of so doing.

*Tillot's*

*1st. Sermon.*  
*conc. Sced-*  
*fast. in Rel.*  
p. 24.

Where great *Errors* and *Corruptions* are not only pretended, but are real and evident ; and where our *Compliance* with those *Errors* and *Corruptions* is made a *Necessary Condition*, of our *Communion* with that Church : In that case, the guilt of *Schism*, how great a crime soever it be ; doth not fall upon those who forsake the *Communion* of that Church, but upon those who drive them out of it, by the *Sinful Conditions*, which they impose upon them.

*Add. Quer.* i. p. 11.

*Long's Ep.*  
*Dedicat to*  
*Hist. of*  
*Donat.* p.  
3.

In vain do such [the Dissenters] pretend that they are the off-spring of those Primitive Christians, who suffer'd under the Heathen Emperours, for they in the worst times obey'd their Lawful Governours in all things wherein they might not Disobey God, and constantly adhered to their *Bibles*, their *Bishops*, and their *Brethren*, accounting all such TRADITORES ( i. e. ) TRAYTORS as forsake either.

Neither

Add. Quer. i. p. 12.

Neither all Protestants are Catholick Members of the Church, nor are Protestants only; Those amongst Protestants that embrace the Catholick Faith, and make no Separation from their Lawful Governors, and that live in Unity of Faith and Charity with their neighbour Churches, are Catholick Members, and have that Unity which is Essential to the Catholick Church; but these are not to be confounded with *Presbyterians, Independents, Anabaptists, &c.* Since these have Separated themselves from their Lawful Governors, as much as Mr. M. himself; tho' their Crime be less than his: as he is less guilty that makes a *Rebellion*, than he who joyns with a *Foreigner* to enslave his Native Country.

Dr. King's  
Ans. to  
Manby  
p. 6.

MANBY, *Where is that one Holy Catholick and Apostolic Church, which we profess to believe in the two Creeds?*

KING, I answer not in any one place or Province exclusively to the rest, but in all places where Men professing the Faith of Christ, live under their Lawful Pastors or Spiritual Governors. 'Tis by these two Marks we must find the Catholick Church, if we would not mistake the Society of *Schismatics* and *Heretics*, nay of *Heathens* for her. Wherever we find the Faith of Christ, and the persons professing it, living in Submission to their Regular Pastors; there we have found a Branch of the Catholick Church; and to that Society we ought to be ready to Unite our selves in this Profession and Submission.

Id. p. 54.

Add. Quer. i. p. 13.

St. *Chrysostom* of a *Presbyter* in *Antioch*, grew to be afterwards Bishop of *Constantinople*, and in process of time, when the Emperour's heavy displeasure had thro' the practice of a POWERFUL FACTION against him affected his Banishment: *Innocent* the Bishop of *Rome*, understanding thereof, wrot by Letters unto the Clergy of that Church, THAT NO SUCCESSOUR, OUGHT TO BE CHOSEN IN *Chrysostom's* ROOM, NOR HIS CLERGY OBEY ANY OTHER BISHOP THAN HIM—When two of *Chrysostom's* Presbyters had joyn'd themselves to the FACTION of his Mortal Enemy *Theophilus*, Patriarch of the Church of *Alexandria*; the same *Theophilus* and other Bishops which were of his CONVENTICLE, having sent these two a-

Hookers  
Exl. pol.  
l. 7. p. 17.

mongst others to cite *Chrysostom* their **LAWFUL** Bishop, and to bring him into Publick Judgment, he taketh against this one thing Special Exception, as being contrary to all Order, that those Presbyters should come as Messengers, and call him to Judgment who were part of the Clergy whereof himself was **RULER** and **JUDGE**.

*Add. Quer. 6. p. 23.*

*Dr. Gowers Ser. on Bp. Gunning p. 19.* When Bp. *Gunnings* Meeting, in the late times, in private Houses, was represented as an Argument, or Defence for the *Illegal Meetings*, of *Nonconformists*, the Bishop made this ingenious and apposite Answer; viz. 'That as our present Sovereign [K. Ch. 2d.] was Rightful King of *England*, even when hid in the *Royal-Oak*, and *Cromwell* an Usurper, tho' at *Whitehall* and in the Throne; So was he [Bp. *Gunning*] a Regular Preacher; and his Meetings at *Exeter-house* a true Congregation of the Church of *England*; when as the objector, tho' Preaching at *St. Paul's Cross*, would be still a **SCHISMATICK**, and his Assembly of Separatists a **CONVENTICLE**, even in the Cathedral Church of *Canterbury*, or *St. Paul's* in *London*.

*Add. Quer. 7. 8.*

*Maurice's Def. of Dioces. Epif. p. 444.* If Presbyters attempted then [in the Primitive times] to seperate from their Bishops, and to set up Altar against Altar; they incur'd the Censure of all Christian Churches, and were shut out of Catholick Communion, by Universal consent. As to matter of Fact, it is plain, that in the primitive times there were no Churches without Bishops, such as were acknowledg'd different from Presbyters. And *Ignatious* is bold to say, that *without a Bishop, Presbyters and Deacons*, it cannot be call'd a Church. But as for these who Seperate from their Bishops, whose Doctrine they acknowledge to be sound, and set up Churches, and make Ordinations in opposition to them, and the whole Establishment of a National or Provincial Church, these I shall not scruple to Unchurch; since in this I have not only the suffrage of Antiquity, but the consent of all Protestant Churches on my side.



A Thousand Five Hundred Years and upwards, the Church of Christ hath now continued under the Sacred Regiment of Bishops. *Hooker's Eccl. Pol. l. 7.* Neither for so long hath Christianity been ever planted in any Kingdom throughout the World but with this kind of Government alone, I am for mine own part even as resolutely perswaded, as that any other kind of Government in the World is of God.

A Bishop is a Minister of God, unto whom with permanent Continuance, there is given not only power of Administring the Word and Sacraments, which Power other Presbyters have; but also a further Power of Chieftly of Government over Presbyters as well as Laymen, a power to be by way of Jurisdiction, a Pastor even to Pastors. *Id. p. 5.*

This we boldly set down, as a most infallible truth, *That the Church of Christ is at this day Lawfully, and hath been since the first beginning, govern'd by Bishops, having permanent Superiority, and ruling Power over other Ministers of the Word and Sacraments.* *Id. p. 6.*

Nor was this Order peculiar unto some few Churches, but the whole World Universally became Subject thereunto; insomuch as they did not account it to be a Church, which was not Subject to a Bishop. It was the general receiv'd perswasion of the ancient Christian World, that *Ecclesia est in Episcopo*, the outward being of a Church consists in having a Bishop. *Id. p. 7.*

In the Writings of the Ancient Fathers, there is not any thing with more serious asseveration inculcated, than that it is God makes Bishops, that their Authority hath Divine allowance, that the Bishop is the Priest of God, that he is Judge in Christ's stead, that according to God's own Law, the whole Christian Fraternity standeth bound to obey him. Of this there was not in the Christian World of Old any doubt, or Controversy made, it was a thing Universally every where agreed. *Id. p. 48.*

Scotland hath abolisht Episcopacy they say; the more the Pity; let them look, *quo jure*, and what answer to make unto that God whose Ordinance it is; But I had thought it should have been a stronger Argument, *England* retains Episcopacy therefore *Scotland* should; then *Scotland* hath abolisht Episcopacy, therefore *England* should do so too: Let there be any other Church nam'd in the whole Christian World, that hath voluntarily abandoned Episcopacy, when it might have continued it; and if *B.P. Hall's Short Ans. to 9 Arg. against Bps sitting.* their

their practice be herein singular, why should not they rather conform to all the rest of Christendom than we to them.

*Def. Dio-* It is not the being Pastor of one, or many Congregations, that  
*ces. Epis p.* makes a Bishop, but the Order.

450. The *Chorepiscopi* were Pastors of many Congregations, and yet  
*Id. p. 451.* these were not Bishops.

*Id. ibid.* If Presbyters or *Chorepiscopi* in Ancient times, should have presum'd to Ordain Presbyters, or Deacons, or Bishops; the Church of those times would have made no difficulty to pronounce their Ordinations Null.

*Id. ibid.* *Ischyas* pretended to be a Presbyter, because *Colluthus* had Ordain'd him; but *Athanasius* represents it as Monstrous, that one should esteem himself a Presbyter, who was Ordain'd by one who died himself a Presbyter of *Alexandria*.

*Id. 452.* The Independants have no root of Orders, but their Pastors are of Lay Original Extraction. The Presbyterians have Ordination from Presbyters, not only without, but in Opposition to Bishops, against all the establish'd Rules of this Church, against the Laws of the Country, as well as practice of Ancient Churches, And if upon this account we pronounce them void, we do no more than what all the Protestant Churches abroad would do in the like case.

*Id. p. ult.* Tho' in some Churches Presbyters did assist the Bishops in Ordaining Presbyters, which is likewise the practice of our Church, yet is there no instance of their Ordaining without a Bishop.

*Hooker's Eccl. pol. lib. 7.* The Association of Presbyters, is no sufficient proof that the power of Ordination is in them; but rather that it never was in them; we may hereby understand, for that no man is able to shew either Deacons or Presbyters Ordain'd by Presbyters only, and his Ordination accounted Lawful in any Ancient part of the Church.

See Dr. *Maurice's* vind. of Prim. Ch. and Dioces. Episcop. D. *Hooper's* Lent Fast. pt. 2. cap. 8. Dr. *Comber* of Ordination. Bp. *Loyd's* Histor Account.

*Add. Quer. 9. p. 28.*

*Young's Ser. on Fo. 6. 31. p. 23* My Friends, however we suppose all Humane Laws for Unity of Worship are Dispensable at pleasure; yet I hope it will never

never be an opinion among us, that the Laws of God, requiring the same thing are so dispensable.

We may observe that the joyning in needless Separations, being a Sin against the Commands of Christ, which require Christian Unity and Communion, cannot be warranted by any Authority upon Earth, because that Authority cannot dispense with the Commands of Christ, but ought to be subject to them; and therefore as St. Peter's practice and countenance did not excuse Barnabas and the other Jews; so neither could the Indulgence of Valens the Emperour, or his Predecessor, excuse the different Sects, by them Tolerated, from being guilty of Schism, and the breach of Christian Duty, in their Divisions and Separations.

*Add. Quer. 10. p. 36.*

The Power of inflicting Censures upon offenders in a Christian Church, is a fundamental right resulting from the Constitution of the Church, as a Society by Jesus Christ, and that the Seat of this Power is in those Officers of the Church who have deriv'd their Power Originally from the Founder of this Society, and Act by virtue of the Laws of it.

Stillings  
Iren. Ap-  
pen. p. 418

*Id. p. 423.*

1. The Church is a peculiar Society in its own Nature distinct from the Commonwealth. 2. The Power of the Church over its Members, doth not arise from meer Confederation or Consent of Parties. 3. This Power of the Church doth extend to the Exclusion of Offenders from the Privileges of it. 4. The Fundamental Rights of the Church do not Escheat to the Commonwealth upon their being United in a Christian State.

*Add. Quer. 11. p. 41.*

If the Caesar be Heathen, so far our Church obeys; if he professeth the Faith; and she finds him in her Assemblies; she gives him as his own, the Supream Direction and Guidance of Ecclesiastical affairs, to settle its outward Policy, and be its Moderator and Governor. And yet gives not so much, as to take away from the Ordination of God. Her Ministers Act under his Protection: But in vertue from a Commission from above; of an Authority Spiritual, and deriv'd by other hands.

Hooper's  
Ser. before  
the K. nov.  
5. 1681. p. 20.

So



So far hath the Church of *England* been from Opposing or Flattering the civil Power; neither exalting it self against the Prince, nor the Prince against God: in a constant Uniform practice of this Rule of the Text: *Giving to Cæsar, what is Cæsar's; and to God what is God's.*

Bp. Morley's Ser. 5.  
nov. 1667  
p. 14.

No Doctrine tending to *Confusion*, or to the making of Disturbance either in *Church* or *State*, can truly be said to be from God, or that God is the Author of it.

Bp. Morley's Ser. 5.  
nov. 1667  
p. 18.

Whatsoever *Church* it is that makes God the *Author of Confusion*, by teaching such Doctrines in his Name, as must if they be believed and practic'd, of necessity produce Confusion; it is not an *Orthodox* or true believing Church, how confident soever it may pretend to be so; but a Company of HERETICKS and SCHISMATICKS, so far forth at least as they teach and practice any such Doctrines.

Id. p. 36.

Our Church hath ever since the *Reformation* continu'd a Mother of Peace, and Peaceable Children, whom she trains up in humble Obedience to the *King* and to the *Laws*, without teaching them, or suffering them to teach any thing, whereby the People may be inconrag'd either to despise the one, or to resist the other.

And this indeed is the peculiar Glory of the Church of *England*, that she and no other Church but she, hath plainly and positively declar'd unto the World, without IFS and ANDS, or any other Clause or Words of exception, or Reservation, that *It is not Lawful for Subjects severally or joynly, or in any capacity whatever, to take up Arms, either Offensive or Defensive against Sovereign Authority, in any Case, for any Cause, or upon either pretended or real Provocation, and least of all upon the account of Religion.*

Bp. Morley's Ans. to Cressyp. 9.

To what Father Cressy had affirm'd, viz. *That it may be truly said, that tho many of the Clergy had suffer'd in extremity; yet it was not properly with an eye to their Religion but rather to their Fidelity and Loyalty to their Prince.* Bp. Morley makes this Answer. 'May not a man have an eye to his Religion in suffering for his Loyalty? Is not Obedience to our Sovereign a part of our Religion? I am sure 'tis a part of *Our Religion*, if it be not a part of *His*; and we think him as much a *Martyr*, that dies in defence of the *Fifth*, or any other of the *Ten Commandments*; as he that dies in defence of any of the *Articles of the Creed*.

*Add. Quer. 12. p. 44.*

I do not say that Communion is to be held upon any Terms whatsoever: I do not believe every *Seperation* to be *Sinful*, no more than I believe every *Union* to be *Sacred*. Christ may be left by those who hold together. In that prospect that the Holy Scriptures give us of the Kingdom of Anti-Christ, we do not learn that it should be a divided Kingdom; but on the Contrary that it should be a mighty Confederacy, and Extensive Union, to the setting up an *Idolatrous Worship*. In which case the Holy Spirit cries, *Come out of her my People, that ye be not partakers of her Sins, &c.*

Young's  
Ser. on Jo.  
6. 31, 32.  
p. 16.

Surely it can never be Prudent to err with any Number, how great soever, in matters of Religion which are of Moment, merely for *Numbers* sake: But to comply with the *known Errours* and *Corruptions* of any Church whatsoever is certainly Damnable.

Tillot's  
Ser. of sted-  
fast. in Re-  
lig. p. 22.

If the Errour be gross and palpable, it will be no excuse to have follow'd any Number of men, or any Church whatsoever.

Id. p. 23.

It is without doubt a very great Sin to despise the Communion of the Church, or to break off from it, so long as we can continue in it *without Sin*: But if things should once come to that *Pass*, that we must either disobey God for Company, or stand alone in our obedience to Him, we ought most certainly to obey God, whatever comes of it; and to profess his Truth, whether any body else will joyn with us in that profession or not.

Id. p. 29.

It is not Numbers, nor meeting openly and publickly which makes a Church Assembly, but holding such Assemblies by the publick Authority of the Church, and in Union with it.

Sherl. Rel.  
Assen. p.  
16.

*Add. Quer. 13. p. 47.*

There are a great many, who are Christians at large and as occasion serves can either go to Church, or to a *Conventicle*. Now if they make Conscience of any thing, we may conclude, that when they come to Church, they do not think it a Sin so to do; or that there is any thing, so unlawful in our Worship, as is sufficient to justify a *Seperation*: For if they may Lawfully Communicate with us once, they may do so always by the same Reason;

Id. p. 157.

Reason; from whence it follows, that there can be no necessity of Separation, and then Separation must be a Sin.

*Add. Quæ. 114. p. 48.*  
 11. p. 154. Christ has but one Body, and those who Separate from the Body of Christ, are no longer of his Body; and the Ancient Christians did believe Schism to Separate men from Christ, and to put them out of the State of Salvation: It was an acknowledged Principle among them, That there was no Salvation out of the Church, and that Schismatics were out of the Church.

**FINIS.**

**6 AP 58.**

There are a great many who are Christians in name, and as such are considered as being in the Church, or as a Community. Now if they make Communion of any thing, we may conclude that when they come to Church, they do not lack it a sin is to do; or that there is any thing to be desired in our Worship, it is sufficient to justify a separation: For if they may lawfully Communicate with us once, they may do so always by the same Reason.